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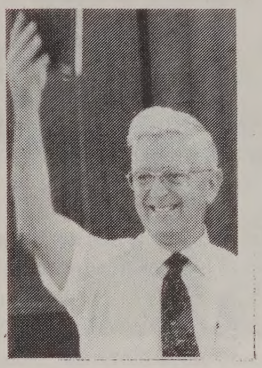
whole Earth newsletter

Fall 1983 Vol. XIII, No. 2



Alford Carleton

UCC Delegates Send Message from Vancouver

delegates of the United Church of Christ he Sixth General Assembly of the World ncil of Churches, at Vancouver, B. C., ada, July 24 - August 10, 1983, formulat- a message of shared reflections to the C. Following is the full text of the sage, which is commended for thoughtful prayerful study by all UCC gregations.

rds are not enough, nor are pictures. ir vitality fades. How can we expect to vey realities so interwoven among the ses, emotions and those mysterious lts of memory inside the head, much convey the "haunting" of the Spirit t remains daily with us and prompts our ent words to you? The words are ce, Justice, Unity.

resh from our "global village" where were grateful recipients of superbly erous Canadian hospitality, the ssage sings itself in the Assembly me: Jesus Christ, the Life of the rld. Jesus Christ lives among us, creating, unifying, healing. He calls all of us to join him and to declare solidarity with all sisters and brothers of faith. United Church of Christ people are important participants in that life-giving unity, and we must grow in trust and trustworthiness within and among the UCC family.

Our UCC gift of diversity should equip us to comprehend the stunning impact of Christ's Gospel on all cultures, more disparate than any of us can begin to understand. It is freeing to know that our particular interpretation and mode of worship need not be the only appropriate one. The ecumenical pilgrimage is not for the faint hearted. Firm commitment to unity requires open hearts, flexible minds and creative imaginations.

Worship renews, strengthens us. One cannot easily shake the pleading strains of the Orthodox *Kyrie Eleison* that live daily in the mind's ear, the cadence of scripture somehow familiar in whatever language, the polyphony of the Lord's Prayer prayed

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ALFORD CARLETON DIES AT 80

The Rev. Dr. Alford Carleton, UCBWM Executive Vice President Emeritus, died August 22, in Columbus, Ohio, of cardiac arrest. He was 80 years of age.

Dr. Carleton was elected Executive Vice President of the American Board of Commissioners for Foreign Missions in 1954, and at the time of the formation of the UCC in 1957 he continued in the top executive position in the new UCBWM, serving until his retirement in 1970. Previously, he had been a career missionary in the Near East, and following distinguished work in several locations he served as president of Aleppo College in Syria from 1937 until 1953.

"We thank God for the many-sided ministry of Alford Carleton and especially for his creative contribution to the ecumenical movement," said the Rev. Dr. Philip Potter, General Secretary of the World Council of Churches. "He was one of the architects of the integration of the International Missionary Council and the World Council of Churches and was an

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ntinuing the Missionary Herald, founded 1805.
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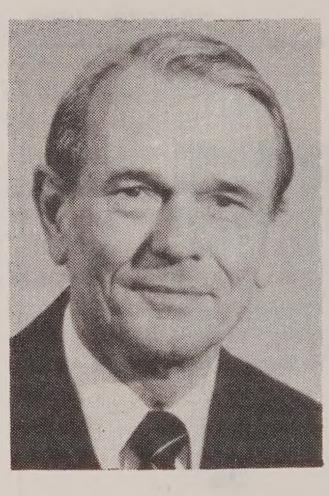


Message from the EVP

The agenda of World Ministries is to help miracles happen. They are miracles of the feeding of thousands with a few loaves and fishes, or the healing of "all manners of diseases," or of victory over the spirit of evil in lives and communities touched and renewed by faith in the God of Jesus Christ.

But when we made a modest grant some years ago toward the production of a new *World Christian Encyclopedia,* we hardly expected that *Time* magazine would headline its review of the completed volume "Miracle from Nairobi." During August I devoted a good many hours trying to see how this huge book of 1010 pages, packed with text in fine print plus hundreds of statistical tables, photographs, maps, and indexes, might be utilized in the planning and evaluation of Christian world ministries. I was not disappointed. Let me sketch a few of the findings which I am presenting in an article for the American Society of Missiology.

1. Christianity is a far larger and more richly diverse reality than most of us realized. Even the World Council of Churches reflects only a fraction of the more than 20,000 Christian groupings in all 223 countries of the world which Editor David Barrett describes. The Christian community, he says, is made up of all those who identify themselves as Christian, which includes hundreds of millions of persons not on church rolls and thousands of denominations not members of the World Council nor affiliated with the Roman Catholic Church. Yet the influence of Christ has touched these persons, and any strategy for mission must deal with that fact.

2. Christianity is much the largest of all religious communities. It includes more than 32 percent of the world's population of some 4.4 billion, twice the size of its nearest rival, Islam. Almost 59,000 new Christians are born every day, and a thousand are added by conversion every two days. (*4,000 join daily* by conversion in Africa, but more than that number are lost in Europe and North America.) But this growth rate is little more than *half* that of the most rapidly growing "religious" grouping of the 20th century—those without religion. And it is lower than that for Islam and for a number of other religions (due primarily to their much higher birth rate). The evangelistic task is more challenging now than it was a century ago in the heyday of foreign missions.

3. Before our eyes—just last year in fact—the numerical preponderance of white Christians has ended. By 2000 A.D. almost 60 percent of the Christian community will be non-white, with about the same proportion in the poor countries. Half of all the converts to Christianity join "Non-white Indigenous" churches, which are growing more than twice as fast as the Christian community as a whole. Mission in partnership with these bearers of the future must be a priority.

4. What *Time* meant by a "miracle from Nairobi" was that such a remarkable volume could be produced largely by the labors of one missionary working with a part-time secretary in cramped quarters in the capital of an under-developed country. One must never underestimate the power of a missionary. Creative placement and imaginative support of people of great ability who are willing to invest years in missionary service remains one of the high priorities for mission. Where are those people, and what can we do to enable them?

But the larger miracle is the story which the *Encyclopedia* describes, tracing the growth of Christianity through time and painting the amazing variety of its life. We are stewards of this miracle for our generation. What will an encyclopedist of 2082 A.D. report of our stewardship? □

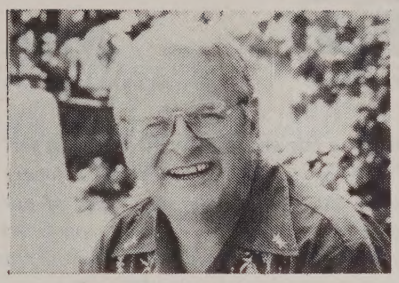
David M. Stowe

Note of Appreciation

In 1977 Jane Day Mook joined the UCBWM staff as writing consultant and took over editing *The Whole Earth Newsletter* from Alfred C. Krass. For six years (19 issues) she researched, designed, and assembled the UCBWM's thrice yearly newsletter. Mrs. Mook has joined her husband, Dr. Telfer Mook, in retirement this fall.

In addition to her work on *The Whole Earth Newsletter,* Mrs. Mook edited *The Annual Report and Calendar of Prayer.* She edited Profiles of Partners and Mission Briefs, not to mention numerous leaflets, brochures, and poster/bios on Board activities and personnel. The booklet of meditations for each Annual Meeting was another of her projects, as well as three educational films which she helped produce. Her dedication and creativity will be missed. □

Teacher, Minister, Historian Peter Gowing Dies in Philippines



Peter Gowing

Lindy Washburn

ter Gowing, 53, UCBWM missionary in e Philippines for 23 years, died July 10 Marawi City, Philippines. He suffered a assive heart attack on the Dansalan Col-ge campus while preparing for a seminar the Muslim peoples of Mindanao and lu, an annual academic smorgasbord he unded and has presided over for 15 ars.

As a teacher, minister, and historian, ter infected many in the Philippines and merica with his joy in learning, intelli-nt faith in God, and curiosity about the le of religions and the history of Ameri-n involvement in his adopted home. He ught for ten years at Silliman University, unding its Southeast Asian Studies ogram, and traveled throughout the gion as a roving professor for the South st Asia Graduate School of Theology, sed in Singapore.

But it was at the Dansalan Research nter, which he founded in 1974 and rected until his death, that Peter saw the any strands of his life woven together. In e Islamic City of Marawi, amid the riodic ricochet of bullets and roar of nks, Peter sought to ease tensions be-een Muslim and Christian Filipinos rough mutual understanding. The Re-arch Center's library is the most exten-ve in the world on Muslim Filipinos, but at was only part of the Center's role. ter initiated and led dialogues between Muslims and Christians in the Philippines and around the world, secured support for and gave guidance to the Center's research, spoke to hundreds of groups, and wrote numerous articles and six books.

He often said that, as an author, he stood on the shoulders of those who had gone before him. One professor has suggested that the last thing a people do after they become literate is write their own history; if so, Muslim Filipino historians some day will enjoy a lofty vantage from Peter's shoulders.

He was more than a scholar, however. In 1979 Peter was a member of the College's negotiating team when his friend, Dansalan College president Lloyd Van Vactor, was kidnapped. While Lloyd was marched around the hinterlands of the Lanao region for three weeks, his wife Maisie became sick and died. Peter offered himself as a hostage—if the kidnappers would release his friend to visit Maisie's bedside or, finally, attend her funeral. Although they did not accept the offer, Peter's knapsack lay packed in his bedroom throughout the ordeal.

Tragedy followed tragedy in the next year. College employees were harassed and shot; a carload of Research Center workers were hit head-on in an accident with four fatalities; the College was attacked and its church burned down.

Through it all Peter walked the path from home to office with the usual determined step and joyful whistle. Always his welcome was warm, his humor keen, his conversation sparkling.

"Some of our well-meaning Christian friends," he wrote at the time, "urge us to leave Marawi and abandon our work." He explained why he did not:

> "We are neither brave nor foolish. We are simply ordinary Christians caught in extraordinary circumstances. Many of us can remember when there was peace in this place and we could go about our work day or night anywhere in the lake area without fear. We stay because we believe the present circumstances cannot last and that most of the Muslim Filipinos with and among whom we work long for, strive for, and pray for a return to normalcy which one day will surely come. We stay because we believe that what we are doing contributes to the solutions of the problems of this society and strengthens what is good and just and right. . . . We stay because somehow we feel that God has led us here and put us to work in this place. He might have led us elsewhere and to easier places—but here is where we are, for better or worse, in good seasons and bad."

When he died, Peter was still working for "what is good and just and right." A book from the dialogue he had participated in only days earlier in Beirut is to be entitled: *Muslims and Christians Talk: That Each May Know.*

In a world where rivals often had stopped talking, and usually stopped knowing, Peter Gowing had the wisdom to insist on dialogue, and the courage to do something about it. □

Lindy Washburn is a staff writer at The Record *in Hackensack, NJ. She was on the staff of the Dansalan Research Center from 1977-1979 and coauthored the book* 20 Longest Days, The Kidnapping of Lloyd Van Vactor in Southern Philippines.

"School of Many Worlds"

A 39-minute film on the Christian international school in Kodaikanal, South India, has just been produced, entitled "School of Many Worlds." This is another in the series of excellent films produced by Jane Day Mook and Telfer Mook and captures the international, pluralistic and Christian nature of the school. UCBWM has been involved in the history of Kodai School from its beginning in 1901 and had much to do with its development as an international school. □

Missionaries' Notebook

Education has always been an important part of overseas mission work. These missionary reports illustrate two different types of our educational ministry.

THAILAND

Last December **Lucy Rowe** *took up a one-year teaching appointment at Payap College in Chiang Mai, Thailand.*

Four months ago I arrived in Chiang Mai—a different experience than that in 1946 when I first stepped onto Pero compound in Nigeria, or in 1964 when I arrived in Sibu, Sarawak. But, in spite of all the geographical, cultural, and linguistic differences, there is still something the same—that sense of once again being in a different setting from that in which you grew up, with a group of loving, interesting people who have something to share with you just as you have something to share with them.

Unlike my experiences in Nigeria and Sarawak, my work here is in English. That has its drawbacks because it does hinder "free" communication with the people, but, at this "retirement" stage in life, to be able to work in English is what I wanted.

My purpose in coming to Thailand is to be a part of Payap College, giving English assistance to the Thai president of the college and also to the Thai woman who is Dean of the Faculty of Theology—a department of the college. The college is related to several denominations in the U.S., but is principally a part of the Church of Christ in Thailand. In these overseas ecumenical situations, denominational ties are not nearly as strong, or as important, as we think of them at home. Christ is universal and for everyone.

There are two campuses to the college. The older campus now contains the Theology, Music, and Nursing Departments. The newer campus (barely one year old) is two to three miles away. Here are all the other departments—Humanities, Science, Business, Languages, Social Sciences, etc. The student body numbers over 1,800. It is the only Christian liberal arts college in the country and has applied for university status. It is on this newer campus that the chapel is now being built. The cornerstone laying was on the college Founders Day, February 16. The president has high hopes for a completed chapel by the end of this year.

Remembering that this is a strong Buddhist country—temples with images of Buddha abound—Payap College stands out as a Christian institution.

TURKEY

Ken and Betty Frank *are in the middle of a three-year appointment to the Izmir American School in Izmir, Turkey.*

Our work days begin at 8:30 a.m. with the ringing of the school bells for the first lesson. During the winter months, sunrise occurred about the same time, so our students would arrive like muffled-up ghosts drifting onto campus in the gray predawn cold. The classroom heating system worked well only now and then, so everyone remained bundled up in coats, mittens, hats, and scarves throughout the day. As we write, warmer weather has at last returned.

I am teaching chemistry to about 110 senior high students and mathematics to a class of 40 eighth-graders. I am extremely pleased with their enthusiasm and outgoing learning behavior. I must practically beat them down in the classroom to stop them from over-volunteering. For instance, I once showed a class a math problem unsolved by mathematicians for ages (Goldberg's Conjecture). Without hesitation 30 hands shot into the air beg ging to offer the solution! Delightful stu dents like these call forth much of my crea tive energies and teaching resources.

Betty is finding some frustration in th library. It is necessary for her to act mor like a study hall monitor than a librarian Nevertheless, the library is heavily use by students and the community. It ha probably the largest English language col lection available for Turks outside o Ankara (the capital) and Istanbul (the lar gest city).

The school consists of the basic academ ic subjects such as math, science, English Turkish, and social studies, plus small por tions of PE, art, and home economics scat tered throughout the week. One of th compulsory subjects for all students is Re ligion and Ethics. The Turkish govern ment provides an instructor for this class which teaches essentials of Islam for tw hours per week. We have a sizeabl minority of non-Muslim students, mostl Jewish, and they are excused from thes lessons. Otherwise, religion is a forbidde topic in our school, by government orde This ban applies as well to all other schoo in Turkey. Since the Turkish Republic' inception in the 1920's, the governmer has most feared religious rebellions an conflicts, and for this reason it tightl supervises, monitors, and directs religiou activities in all institutions.

LIVING THE COVENANT

The 174th Annual Meeting
of the
United Church Board for World Ministries
will be held in
Minneapolis, October 23 - 26, 1983.
Theme: "Living the Covenant."

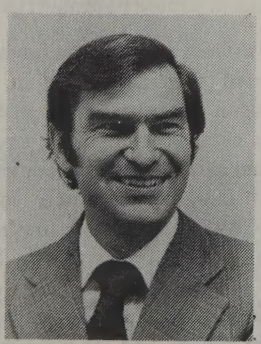
New Southern Asia Secretary

ev. Eric A. Gass has taken up his new responsibilities as Southern Asia Secretary the UCBWM. He succeeds Telfer ook, who retired from the position this st spring.

Mr. Gass was born near Raipur, center E & R Church work in India. He attended Kodaikanal School in South India, receiving his B.A. from Elmhurst College d his B.D. from Yale Divinity School. r. Gass is a third generation India issionary, his grandfather—an ordained inister from Switzerland—having begun ork in the sub-continent, with Mr. Gass' octor-father carrying on the tradition. r. Gass himself began work in India as a issionary in 1960. He was soon joined by tricia Minick, and they were married in . Paul's Church in Raipur. The Gasses ve two children, Robert and Sandra.

After serving for several years in aipur, the Gasses moved to Bombay, here they were missionaries-at-large for dia, Nepal, and Sri Lanka, representing th the UCC and Christian Church Disciples of Christ).

In addition to his position with the CBWM, Mr. Gass also serves as South- n Asia Secretary with the Division of verseas Ministries of the Christian urch (Disciples of Christ). He is reonsible on behalf of both denominations r working with partner organizations d churches in Southern Asia, including untries from Pakistan in the west to Inonesia in the east. □



Eric Gass

Erfurt Consultation: "Reformation Theology for Today"

At the Augustinian Monastery in Erfurt, East Germany, June 12 - 17, 1983, representative theologians of the UCC and the Evangelical Church of the Union (EKU), together with representatives of other United Churches, met for a Theological Consultation on the theme "Reformation Theology for Today: The Significance of the Justification and Covenant Traditions for a Just Peace." In a year dedicated to the memory of Martin Luther and in a place where he had lived (from 1505 through 1511) the Consultation intended not only to recall Luther but also to discover how Reformation theology in all its breadth might prove itself in view of the challenges of our day. At the conclusion of their discussions the participants formulated the following letter, addressed to the congregations of our churches.

Dear brothers and sisters in Christ:

We who come from different uniting churches in Asia, North America, the Caribbean, and Europe have gathered together here in Erfurt/GDR because our world stands in grave danger. Many are in great fear. The threat of an imminent nuclear war, which cannot be separated from poverty, racism, sexism, the destruction of natural resources, and the prolongation of oppressive structures of every sort all over the world, concerns all of us. By this letter from Erfurt we want you to share with us the quest for effective Christian initiatives to help the world find a just peace.

Here in the place where Luther began his journey towards the discovery of justification by grace through faith we also have discovered that Christ makes peace. That discovery is not only important for us, but for the whole world. In Christ, the crucified and risen Lord, the righteousness of humanity before God was made possible. The One who gives life and peace also makes peace with justice possible and necessary. This has a special meaning for Christians because it clarifies the meaning of God's covenant with us through Christ, which permits us to covenant with all people in the search for a world order of justice and peace for all.

The one thought we would leave with you from this meeting is the encouragement of Christ in your daily witness for peace and hope in Christ, who is sovereign over every earthly and heavenly power. Let us resist every temptation to place the blame for provoking war on the shoulder of others. It is a simple fact that the stockpiling of weapons in both East and West has now exceeded the bounds of reason. These terrible engines of destruction must be dismantled and abolished. Let us refuse to impute absolute goodness or evil to either side. All have sinned and fallen short of the glory of God. Only through a common security and the reasonable risk of confidence in the best intentions of the other side can the world be pulled back from the brink of disaster and find a just peace that is the shalom of God.

Participants in session at Erfurt.

All Christians should continue that struggle in their own situations for peace and justice. Solidarity is the way of love which creates just peace. We will continue that struggle in our respective churches and we want to involve as many of you as possible. To that end we invite you to respond to this letter.

Sisters and brothers in Christ, let us come together under the words of Mary in Luke 1:46-55. Believing that the mighty God is gracious, let us come with confidence before God who exalts those who are lowly and makes peace among the alienated through Jesus Christ, our crucified and risen Lord.

In Christ's name, we greet you,

The Participants in the
Erfurt Consultation

UCBWM TESTIMONY ON FOREIGN AID

On July 11 Audrey C. Smock presented testimony prepared by the UCBWM for the Commission on Security and Economic Assistance. Formed in February by Secretary of State Schultz, the Commission is undertaking a comprehensive review of the goals and objectives of U.S. foreign assistance, both security and economic, and assessing the adequacy and effectiveness of assistance programs in achieving those goals.

Speaking on the basis of statements made by the General Synod of the UCC and resolutions approved by the Directors of the UCBWM, the Board expressed the belief that our purpose as a nation calls us to support without ulterior motive humanitarian and development programs overseas, so that life may be lived in freedom and justice. The Board advocated that U.S. governmental policy should aid developing nations on the basis of real need, separate from military and political considerations.

The UCBWM stressed that the poverty of two-thirds of the human family is more than a material condition: it is a moral outrage. It reported that the World Bank estimates that there are 800 million people living in absolute poverty without adequate shelter, food, clothing and health care, with no apparent prospect for improvement. This suffering and degradation not only violates our country's commitment to human rights and dignity, it also is needless. The nations together now possess the technological capacity to lift the burden of poverty from the backs of every person.

The Board emphasized that as the gap between the rich nations and poor nations tragically widens, the imperatives of our religious faith cry for justice and compassion. These imperatives confront the U.S. with special force because of its affluence and power and because it professes Judeo-Christian values.

In its testimony the UCBWM pointed out that as the costs of international development have mounted, the U.S. contribution has continually decreased. During the Marshall Plan (1948-1953) the U.S. gave over 2% of its gross national product (GNP) as economic grants for European reconstruction. By 1980, however, the U.S. assistance to all of Asia, Africa, and Latin America was less than 0.2 % of the GNP and this assistance was rendered primarily in the form of loans rather than grants. In recent years the U.S. has ranked twelfth among the sixteen industrialized nations in its level of giving.

The UCBWM advocated that U.S. foreign assistance programs be fundamenta reoriented and reorganized in order focus upon the basic human needs of poorest nations, with greater emphasis rural and agricultural development. To able to address needs more adequate the UCBWM advocated increasing level of economic assistance to 1% of GNP for governmental developm assistance, given predominantly in form of grants and no-interest or lo

Continued on Pag

Violence in Sri Lanka

Years of sporadic tension between the Tamil and Sinhalese communities of Sri Lanka, the island nation off the southeast tip of India, again in July erupted in violence which brought with it tragedy. Each community has its version of what sparked the conflagration. However, the minority Tamil community bore almost the entire brunt of the burning, looting, and killing which left hundreds dead, thousands of homes and businesses destroyed, and tens of thousands displaced. Refugee centers overflowed, and many fled to the predominately Tamil north.

Colombo, the capital in the south, was the scene of the worst devastation. UCBWM missionary Bob Porter described the Tamil section of the city as a wasteland. It is estimated that at least 80% of the members of the Colombo congregation of our partner church were affected. Many fled and most lost property and possessions. The son-in-law of a former principal of Jaffna College (a Board-related institution in the north) was killed.

Although our missionaries Bob Porter and Martha and Nathan Knoll were caught in Colombo when the rioting broke out, they managed to get out safely and are back in the north.

Ben Bavinck, former UCBWM missionary to Sri Lanka and Trustee of the Jaffna College Funds Corporation, visited Sri Lanka in September to assess the situation and personally express our deep concern. His visit was much appreciated. He reports that the situation has stabilized, but feels that if nothing concrete is done soon to remove the root causes of such violence, things could erupt again.

The Board's Service Division responded immediately with a relief grant of $5,000, and the World Council of Churches has appealed to its member churches for $120,000 in relief funds.

Church leaders from both communities are trying to reach out to each other in efforts towards healing and reconciliation. That task will not be easy, since Christians make up only a small percentage of the population of these groups. However, they find themselves in a unique position to serve both as peacemakers and as advocates. □

Perceptions of Southern Africa

Rebecca D. Luther

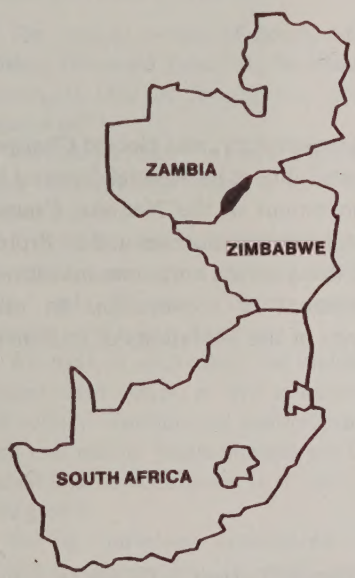
ou should really read fifteen reports on e Africa Study Tour, which took place ay 29 - June 15, 1983, one by each irector, one by the corporate member, e by the Stewardship Council presentative, one by each of the ouses, and one by our missionary--furlough from Japan, not to mention e by the Africa Regional Secretary, who l the tour. Each report would offer ique perceptions based on the writer's ckground. For this writer the report ust be one from an ex-missionary to rica "going home" after nine years.

While in South Africa, we talked with ders of the South African Council of urches, many of our missionaries, and mbers of our partner church, the ited Congregational Church of South- Africa. We sensed the great frustration those who lead an integrated church in egregated society, a church whose comtment to unity is continually thwarted a government which makes it impossi- for different racial groups to be part of same worshiping community.

We toured Soweto, outside Johannesrg, where so many young people were led or wounded during the student risings in 1976. Nearly two million cks live in this sprawling township, ne legal residents, but many more illeones living in fear of being picked up the police and "relocated" to a "tribal meland" (called the "dumping und" by those who know). Soweto ls like Armageddon waiting to happen.

What a contrast to be at Inanda minary, the black girls' high school nded by Congregational missionaries 1869. The odds against its survival are at. Economic strain may force it to succnb to political pressure and give up ivate" status, which protects it from apartheid system. But at least for now, ans, black and white South Africans, ropeans and Americans work together the staff, and girls of all tribal groups ne together as students for one of the best educational opportunities on the continent.

How can I tell you of the love in that place? How can I describe the bright, eager black girls, proud to aim for goals higher than those of most South Africans, black or white? If you could just hear the soaring voices of 475 girls singing Nkosi Sikelela Afrika (God Bless Africa) you would, as we did, weep for the courage of their hope.



The racial repression practiced in South Africa was practiced as well in Rhodesia while whites ruled the country prior to the war. As our plane flew over the border into independent Zimbabwe, the great suspense was: had the hopes of the blacks in that country been fulfilled?

Much has changed. For example, the president of the church, Watson Mkwakwami, and his wife, Susan, entertained our group at their home in a suburb of Harare where during the old days no black could live unless he or she were a servant to one of the white households. What a joy to be guests in that home!

People have changed too. Young ministers who struggled for recognition and respect a few years ago now lead the church; former students head the schools; scholars whom the church helped educate hold staff positions at the University of Zimbabwe.

No one denies the pain of the past—everyone suffered. No one denies the problems of the present—the country fights for outside support and against internal division, the church fights against dependence on outside support and for tolerance of internal diversity. But the feeling is one of promise in process, promise with an honest chance for realization.

Zambia presented quite another contrast. The country faces economic devastation from the collapse of the copper market. The aura of suspicion and disintegration in Lusaka made us very uncomfortable. Yet the projects of the United Church of Zambia we visited, the irrigation scheme for Kafue Secondary School, the resettlement program at Family Farms, the ministry to fisher folk along the Kafue River, these embody great faith. And it was in a church at Mindolo Ecumenical Institute that we experienced a worship service which may remain unequaled the rest of our lives.

It was Harvest Sunday—two thousand people jammed the modest sized building for a service, which the Spirit had to translate, and to bring their offerings. For half an hour following the sermon people danced, sang, and piled the altar three feet deep in fresh vegetables, salt, sugar cane, dried fish, live chickens, beans, fresh fruit, eggs, ground nuts, bread, and a duck which kept popping out of its basket to join the celebration.

Beyond poverty, beyond political insecurity or oppression, beyond cultural differences, these folk and the others we met showed us Faith, Hope and Love, and shining through them all, an exuberant joy in being Christian. What better symbol of the promise of Africa? □

Rebecca D. Luther is a member of the Board of Directors of UCBWM.

WHOLE EARTH NEWS BRIEFS

UNITED CHURCH BOARD FOR WORLD MINISTRIE
475 Riverside Drive New York, N.Y. 101

The first complete translation of the Bible into the Marshallese language was celebrated and dedicated at an ecumenica ceremony at the Uliga Protestant Church in the Marshall Islands in July. Coordinator of the Marshallese Bible Translatio Project was former UCBWM missionary Alice Buck, whose father, Dr. Harold Hanlin, likewise served as a long-time mis sionary in Micronesia. The various churches in the islands worked jointly on the project, which took 15 years t complete. The translation process utilized the method of "dynamic equivalents"; concepts and ideas unknown to th Marshallese people were not translated word-for-word, but substituted with familiar ones.

Dr. Audrey C. Smock, UCBWM World Issues Secretary, was elected Chairperson of the Interfaith Center on Corporate Responsibility at its Annual General Meeting in June. ICCR is a sponsor-related movement of the National Council of Churches. Its members include 180 Catholic orders and dioceses and 17 Protestant denominations. Priority issues for UCBWM this year are corporate investment in and bank loans to South Africa, involvement of corporations in military production, and the human rights implications of the operations of multinational corporations.

In a new development of relationships with Eastern Europe, a UCBWM Associate has been appointed to serve in Pragu Czechoslovakia. She is Ms. Amy Tucker, who is working as a secretary-translator in the office of the Christian Pea Conference, an international and ecumenical organization dealing with peace issues. Her presence in Prague express our concern for direct contact and understanding between Christians of East and West and provides a valuable opportun ty for the sharing of perspectives between the UCC and Eastern European Christians.

WORLD FOOD DAY
OCTOBER 16, 1983

Continued from Page 1

it once in dozens of native tongues, the aste of shared wine and broken bread left on the lips in the mystery and power of worship together under that giant yellow ent. We hear again and again actual cries of pain, relive the anguish of our rokenness, are stung by just ondemnations. And we have not forgotten that we experienced, as you would ave, other very human emotions: fatigue nd frustration as we listened to long peeches, restlessness and an edge of nger as sharp accusations were xchanged. We remember with gratitude hat the spirit of love and restraint grew as e recognized our common vulnerability.

Yet our message to you, which we trust ou will share, is also of hope and unity. lope because God has made us one

with the Pacific Island mother, who with er people will never go home to their land, "borrowed" for nuclear testing, ow radioactive and uninhabitable;

with Native North Americans on whose nce invaded ancestral lands we met at ancouver;

with those whose daily lives are not ee, and whose freedom to participate in ie church depends on the will of the tate;

with the woman from Beirut who, as she aves for work, is unsure that at day's nd, when and if she returns, she will find er home and family still there;

with those whose daily fare is so meager hat each day at Vancouver was a veritable ast of rice piled high on plates to verflowing;

with the Sri Lankan delegate, called ome to minister to his people when violnce erupted between the Tamils and nghalese.

God gives us solidarity with those who ave little but themselves and shared faith give to the unity of the church. But hat a gift! Will we still say, "Not yet!" to e unity God has given us and again be iven to confess our continuing division?

The same cries for peace with justice, as ere voiced at General Synod 14, rang out ith sharper imperatives from people ore intimately acquainted with poverty, nger, powerlessness and the present nger of violence and oppression. omen, representatives of the half of umankind equipped to bear in their odies the next generation, spoke sharply for peace with justice and full participation. Though it recognized that the future depends on nurturing the young in peaceful participations and sensitive leadership, the Assembly fell short of full and just representation of youth and young adults, thereby depriving today's church of their valuable special gifts.

Martin Bailey

UCC President Avery Post at Plenary Session

Some of our Reflections

- The biblical words of South African Bishop Desmond Tutu: "my brothers and sisters, if God be for us, who can be against us?"
- We read and hear the news of the world now through new eyes, a new heart. Please join us.
- A powerful ecumenical liturgy, based on the Lima consensus on Baptism, Eucharist and Ministry, burst forth at Vancouver. Study it. Share it!
- We have to understand the limitations placed upon others, as well as ourselves, by culture, tradition and political realities and that neither judgmentalism nor oversolicitousness contributes to mutual trust and growth.
- Having ourselves experienced deep Christian community in small groups, meeting over several days, we commend such a pattern for use at Synods, annual meetings, and throughout the church.
- Greater than ever participation of persons with disabilities heralded a new day and rich new leadership.
- Wholesome lifestyles, loving homes, responsibly supportive churches and communities as well as access for all to medical care and up-to-date nutrition and sanitation are equally essential for holistic health and human salvation.
- A layperson among us attests to the depth of his participation in the Eucharist as he was invited to serve the bread.
- Singing in any tongue is an international language of solidarity. We commend to you the WCC's new worship book, *Jesus Christ—the Life of the World* and its hymn book, *Cantate Domino*.

Urgent Work to be Done

Let us before God

- confess our stubborn divisions and, at all levels, do theological work on Baptism, Eucharist and Ministry, beginning with the local church;
- seek, in the center of one's own personal being, to be harmoniously interwoven in the fabric of creation;
- keep prayerfully informed about issues of justice in our own and other cultures of the world, that we may, by our committed faithful action, be part of Jesus Christ, the Life of the World;

Let us together

- maintain healthy communication and mutually supportive links with Christians in other traditions and cultural contexts;
- strengthen programs of local and national councils, the World Council of Churches and their agencies already in place for partnership in faith and service (e.g. Church World Service, ecumenical visitors' programs);
- develop and maintain our fair share of financial support for ecumenical bodies and ministries;
- utilize excellent printed materials and ecumenical study programs, such as W. A. Visser t' Hooft's *The Genesis and Formation of the World Council of Churches* and *Mainstream,* a quarterly of The Christian Church (Disciples of Christ). (See also WCC Publications 1983.);
- seek out and use the worship and program resources of our burgeoning UCC ecumenical network, to which have been added the eight (8) General Assembly delegates, twenty-five (25) accredited visitors and over 100 daily visitors from over 20 states who cared enough to come on their own to participate in a rich and varied Visitors' Program.

Finally, Let Us in All Ways Be Thankful:

- for what already is
- for the expectation of what is to be
- for the absolute mystery of God and the absolute presence of grace
- for Jesus Christ, the Life of the World.

Martha Baumer
Marvin Ludwig
Valerie Russell
Julie Nakamura
Bertrice Wood
Scott Libbey
Harold Wilke
Avery Post
Marilyn Moore (Alternate)

Study/Dialogue Tour Visits Eastern Europe

A UCBWM Eastern Europe Study/ Dialogue Tour, comprised of 17 persons, visited the Soviet Union, German Democratic Republic, and Czechoslovakia, in August, 1983, to develop more direct acquaintance with Eastern European churches, their situation and concerns, and to explore means by which churches can contribute to relaxation of East-West tensions and to promotion of international understanding and peace. The group visited churches and other organizations, studied problems and opportunities which face Christians in Eastern Europe, and discussed with church leaders their perspectives and experiences.

Within a week after the Tour, the atmosphere in US-USSR relations had radically changed and efforts at building understanding had suffered a severe setback, as the result of the destruction of the South Korean airliner, with its tragic loss of life. Without minimizing the seriousness of the airliner incident nor excusing the fault of those responsible, its occurrence was seen by Tour participants as underlining further the urgency for achieving reduction in East-West tension, which had been one of the trip's aims. An atmosphere of reason and calm is needed to prevent such rash acts of hostility, which take place under feelings of pressure and suspicion.

Tour participants, therefore, reaffirmed the importance of the conclusions and observations they had formulated, drawing on their numerous discussions, visits, and experiences in Eastern Europe. They found that their experiences called into question a number of stereotypes and preconceptions commonly held about Eastern Europe, and they considered it to be of major importance for Americans to be more accurately informed about these countries. They likewise stressed the importance of conceiving of Eastern Europeans as individuals with whom we share a basic humanity, erasing "enemy-images" which portray them as fundamentally different or hostile.

With regard to the life of the churches in Eastern Europe, the difficulties experienced by Christians in a society whose official ideology is atheist are very clear, but at the same time Tour members found the Eastern European churches vital and active, in spite of the restrictions and limitations they face. They observed, "We came to understand that living as a Christian in a communist state is a challenge—sometimes a costly one, usually subject to subtle and sometimes overt pressures. But it is a challenge which many Christians are meeting with faithfulness and with creativity. More than merely surviving or defending their past, Eastern European churches are in many cases vigorously and effectively offering a faith relevant to their present distinctive social situation and responsive to the particular needs of people in that situation."

Tour group in Leningrad.

Throughout the Tour the overwhelmin concern of Eastern Europeans for peac was made consistently clear. Recent his tory has brought to these countries direct experience of horrendous sufferin through war on their own territory, violer political upheavals, revolutions, an deadly purges of previous leadership, an everywhere the popular determinatio that war must never occur again was hear repeated.

Tour members became aware of th meaning of restrictions on personal free dom in a Marxist society, and clearl recognized the unacceptability of some as pects of life in Eastern Europe. As th Korean airliner incident and other even amply demonstrate, severe problem remain in the way of normalization East-West relations.

Nevertheless, participants conclude the Tour with the conviction that what w have in common with Eastern Europea Christians is far more basic and importar than the differences between us, whic have arisen from our different situation and historical backgrounds. They state "We are convinced that the maintenan of regular contact and commun cation—and, where possible, sharing common goals and mutual support—wi Eastern European Christians is of great in portance and benefit, both for them ar for us, and for our efforts to contribu toward resolving the critical problem which face the world community."

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interest loans, and a total public level of support of 2% of the GNP.

In addition, the testimony underscored the concern that military aid is too large a component of foreign assistance. Dr. Smock explained that UCBWM criticisms of military assistance and arms sales reflect the belief that military aid tends to aggravate regional tensions and has far-reaching harmful effects on economic and political development. UCBWM Directors also have opposed the provision of military assistance by the U.S. government to authoritarian governments and countries which are characterized by consistent patterns of gross violations of internationally recognized human rights.

The Board mentioned that church agencies have taken issue with many of the recent trends in U.S. security and economic assistance. Last year the ecumenical coalitions in which the UCBWM is a member refused for the first time to support the U.S. foreign aid authorization bill. The UCBWM indicated that church opposition is likely to continue unless substantial changes are made to redress the growin imbalance between security and econom assistance and to base foreign aid on deve opment needs rather than narrow milita and political considerations.

In its conclusion, the Board reminde the members of the Commission that w are free to reject or ignore God's call feed the hungry, liberate the oppresse empower the weak, and create and mai tain the entire human family, but we a not free to escape the consequences that rejection.

Micronesia: An Update

y Patricia J. Rumer

ast November at the UCBWM Annual Meeting, the corporation passed a resolution on Micronesia. The focus of the resolution was on U.S. responsibility for a successful termination of its trusteeship tatus of the Micronesian islands and the ritical role of the United Nations in onitoring the plebiscite process during 983-1984. It also called upon the United tates to renegotiate various military greements and to move away from holding Micronesians "hostage to U.S. military esires."

elau

n February, 1983, the Belauns held the ebiscite on the Compact of Free ssociation. The people voted for "free sociation," but did not approve a provion which permitted nuclear weapons in eir territory, a direct violation of their nstitution. As a result of that split vote, e Belauns asked the Supreme Court to terpret the vote. The Belaun judge ruled at since the two questions (the Compact d the nuclear issue) were so closely nked, the defeat of the nuclear agreement as also a defeat of the Compact. The offial U.S. response has been that it is up to e Belauns to decide what they want.

The people of Belau have a nuclear-free nstitution and they want to maintain eir land without any nuclear presence. t the same time, they did not vote for independence, but they chose to remain linked with the United States in the new status of "free association," which would give them political and economic independence, while the United States would retain military control.

Federated States

The Federated States of Micronesia voted in favor of the Compact, with Yap, Truk, and Kosrae voting in favor and Ponape voting against. For ratification the constitution required approval by three of the four states. Only in the Federated States was no military agreement a part of the Compact, which may account for the overwhelming support of "free association" with the United States.

Marshall Islands

The people of the Marshall Islands voted to affirm the Compact on September 7, 1983. New agreements had been reached with the Kawajalein Landowners Association and the nuclear victims, who were the major opponents of the Compact of Free Association.

Role of the Church

The United Church of Christ has partner churches in all of Micronesia, with the exception of Yap and Belau, where the Roman Catholic Church predominates. In Micronesia individual Christians have advocated diverse positions, but the church as a whole has not taken a stand. Two examples: the Roman Catholic Church sponsored Political Education Seminars on several islands to explain the Compact. In the Marshalls UCBWM missionary Dick Engstrom discussed the plebiscite with Marshall Islands Theological College students.

In the United States the UCBWM has continued its advocacy through testimony to the United Nations, letters to appropriate Congressional and Administration spokespersons, and presentations to local churches. UCBWM participates in the Ecumenical Focus on Micronesia Coalition, based in New York.

Future Needs

It is very likely that the Compact agreements will be brought to Congress this fall. Congressional approval would mean the termination of the trusteeship relationship, and Micronesia would be technically responsible for its own political and economic future, while remaining within the U.S. military sphere of influence. In the case of Belau and the Marshalls, there would be a continued physical presence through the missile test range site and major military training bases.

A major concern of Micronesian and U.S. Christians is the economic dependence of this region on American dollars. The challenge to the Micronesians is to develop their own economy over the next 15 years and to reduce the dependency on the United States. Information, alternatives, and resources are all needed. There is a special role for the church in asking questions as to how their new government will plan for the future. As U.S. Christians, whose government continues to view these islands primarily for military uses. we need to raise our voices about the growing nuclearization of the Pacific. □

Patricia J. Rumer is Regional Secretary for Latin America, the Caribbean, and Oceania on the staff of UCBWM.

"The Day After"

he UCC Peace Priority Working Group lls attention to the forthcoming televion presentation, "The Day After," a arkly realistic drama of nuclear nfrontation, to be shown on ABC-TV unday, November 20. "The Day After," nich stars Jason Robards, provides an unlenting and detailed view of a nuclear attack on the U.S. and its devastating effects on a group of average Americans. The film, which was photographed primarily on location in Lawrence, Kansas, lasts 2 hours, 15 minutes. The announcement of its showing states: "We have lived for nearly four decades with the terrifying

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Peace Priority in West German Churches

by William E. Downey

World peace is a priority not only of the United Church of Christ. It has become a central issue in the Protestant churches of the German Federal Republic (West Germany). The controversy centers around the NATO decision to station Pershing II and Cruise missiles in West Germany beginning this fall. As a United Church of Christ pastor, working with the Protestant church in West Berlin since 1977, and an Associate of the Board for World Ministries, I have watched the peace movement here in Germany grow dramatically during the past two years. The Protestant churches have played a central role.

A peace march organized by the well-known Protestant group Action Reconciliation/Service for Peace during the *Kirchentag* two years ago is generally credited with launching the current peace movement. It has grown to the point that a recent survey showed 75 percent of West Germans to be opposed to the stationing of the new missiles in their country this fall.

A statement that came out of a three-day meeting of ministers in late August in the district of West Berlin where I work provides important insight into the motivation behind the Protestant involvement in the peace movement here. "With the production and stationing of weapons of mass destruction, man blasphemes the mercy of God the creator; God wants to preserve the world whereas man devilishly perfects methods to destroy life on earth," declare the ministers, adding: "To bring intimidation, death, and endless suffering to mankind through weapons of mass destruction is irreconcilable with the love of God, which in Jesus Christ is promised to every person, even the enemy."

The ministers assert that the inclusion of the possibility of mass destruction in political planning mocks faith in the coming of God's kingdom, which has opened for all people the hope of peace and justice on earth. "In the light of the catastrophic consequences for the whole of creation, we declare: the approval o the means of mass destruction or even neutrality cannot be biblically or theologically based," the statement continues.

Declaring the arms race to be based on the assumption of each of the two super-powers that the other is trying to make the whole world capitalist or communist, the ministers see an undeclared third world war in progress, a war especially agains the people of the third world, where 60 million starve to death each year, but also the socially weak in the Western nations themselves.

"We are directing our criticism first and foremost toward ourselves and our allies, following Jesus' injunction first to remove the log from our own eye. In this connection, we are particularly disturbed by the strategy of an atomic war that can be won, a strategy which to this point has been suggested only from the American side," explain the more than 20 clergy who formulated the statement.

They call on the members of the 15 congregations of the West Berlin church located in their district to support various tions against the new missiles planned for this fall and especial during the week of October 15 to 22. Particularly important is procession which will take place on Sunday, October 16. It will pause at various churches for readings and prayers for peace.

Kurt Scharf, a leader of the Protestant opposition to Hitler, later Bishop of West Berlin, and a founder and current chairm of Action Reconciliation, is among its sponsors.

If NATO sticks with its decision to station the Cruise and Pershing II missiles in West Germany this fall, I believe we wi see extensive civil disobedience, much of it with Protestant sponsorship. Training for civil disobedience, ironically drawin on methods developed in America during the civil rights and anti-Vietnam movements, is already taking place.

William E. Downey is a UCBWM Associate, working in West Berlin.

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threat of an apocalyptic nuclear war and have all wondered what would happen to us if it were ever to occur. It is our hope that 'The Day After' will inspire the nations of the earth, their people and their leaders, to find the means to avert the fateful day." The film is scheduled for showing at 8:00 p.m., EST, on November 20, but local station schedules should be checked to verify the exact time. Because of its strong emotional impact, it is recommended that groups be arranged to view the film together; a study guide for this purpose is available, free of charge, from Ground Zero, 806 15th Street NW, Suite 421, Washington, D.C. 20005. □

FELLOWSHIPS AND INTERNSHIPS

UCBWM is offering fellowships for theological study and internships for UCC minority persons in the Third World.

Fellowships for theological study in Africa, Asia, Latin America, or the Middle East will be granted to three UCC seminarians for the 1984-1985 school year. Compensation includes round-trip travel, medical insurance, orientation, and partial support for tuition and room and board.

Internships beginning September, 1984, for 15 months will be awarded to two racial or ethnic minority persons who ar active UCC members. Interns will wor for 12 months with local peace and glob justice programs in Asia, Africa or th Caribbean with an additional three mont placement in the U.S. Compensation in cludes room and board, pocket mone travel funds, and medical insurance. Dea line for applications is February 1, 1984.

To apply for either position, write t Rev. Elinor G. Galusha, Overseas Perso nel Office, UCBWM, 475 Riversid Drive, New York, NY 10115.

Chronicle

APPOINTMENTS

ustralia

lifford O. Simpson, to serve as interim inister in the Leongatha Parish of the ynod of Victoria of the Uniting Church in ustralia. Associate, 6 months. Home hurch: Center Congregational Church, lanchester, CT.

angladesh

ohn T. and Marcia E. Nonweiler, to serve Bangladesh, he as director of the Chris-an Center in Ahladipur, she as homemaker nd educator of their children. Associates vith Division of International Personnel, CUS), 3 years. Home church: Zion UCC, oland, IN.

elize

aul D. and Phoebe B. Davis, to serve in the eace Corps in Belize, Paul as Public Rela-ons Officer for the Council of Voluntary ocial Services, Phoebe as program coor-nator for the National Council for the Han-capped under the auspices of the Red ross. Affiliates, 2 years. Home church: nion Congregational Church, Green Bay, I.

zechoslovakia

imý Beth Tucker, to serve as secretary nd English-German translator with the hristian Peace Conference in Prague. ssociate, 2 years. Home church: First Con-regational Church, Houston, TX.

gypt

ene H. Bagdoian, to teach English at amses College, Synod of the Nile, Coptic vangelical Church, Cairo. Associate, 2 ears. Home church: First Church, ongregational, Methuen, MA.

ance

Eric Bond and Diana W. Hopkins, to work urban ministries in Marseilles, France, nder the auspices of Mission Populaire. ssociates, 3 years. Home church: Fremont esbyterian Church, Sacramento, CA.

reat Britain

nar P. and Margaret Michaelsen, to serve Great Britain while he is part-time pastor the United Reformed Church of Chiswell reen, St. Albans, Herts, England. sociates, 2 years. Home church: UCC, rth Bennington, VT.

nduras

borah Lynn Trauger, to tutor the daughter of Joyce Baker in Subirana, Honduras. Volunteer, 1 year. Home church: St. Lukes UCC, Lancaster, PA.

India

R. Keith and Johanna M. Jamieson, to serve, at the request of the Synod of the Church of North India and the Inter-Mission Business Office, Bombay, in liaison and administrative capacities. Team Appointment, 3 years; a joint appointment with the United Church of Canada and the Christian Church (Disciples of Christ). Home church: Centennial United Church of Canada, Victoria, B.C., Canada.

Japan

Anne L. Freudenberger, to teach English in the high school division at Kobe College, Nishinomiya. Individual Appointment, 3 years. Home church: Claremont United Methodist, Claremont, CA.

Jamaica

Dale W. and Nancy E.S. Warner, to work in a Vacation Bible School project in the Kingston area at the request of the Executive Secretary of the United Church of Jamaica and Grand Cayman. Volunteers, 3 weeks. Home church: Trinity UCC, Wooster, OH.

Mexico

Richard L. and Dorothy P. Jackson, to serve in Mazatlan, while he is pastor to the English-speaking congregation related to the Iglesia Cristiana Congregacional. Volunteers, 5 months. Home church: Tryon Congregational Church, Tryon, NC.

Philippines

Elizabeth Derr, to teach English in the elementary school of Dansalan College, Marawi City, the Philippines. Volunteer, 1 year. Home church: Pleasantville UCC, Chalfont, PA.

V. Keith and Eva Mae McMahan, to serve in the Philippines, while he works as a veterinarian with the Philippine Rural Life Center in Dasmarinas. Volunteers, 3 months. Home church: Plymouth Congregational Church, Ft. Wayne, IN.

South Africa

Theodore N. and Ana K. Gobledale, to teach at Inanda Seminary in Durban, he teaching Math and she teaching English. Team Appointment, 3 years; joint appointment with the Christian Church (Disciples of Christ). Home churches: South Congregational Church, Concord, NH, and University Church, Chicago, IL (UCC and Disciples).

Turkey

Elnora B. Walcott, to work, at the request of the principal, at the Uskudar American Academy for Girls in Istanbul. Volunteer, 1 year. Home church: Plymouth Congregational (UCC), Grand Rapids, MI.

Ruth M. White, to work in the library, at the request of the principal, at the Izmir American Collegiate Institute in Izmir. Volunteer, 5 months. Home church: First Congregational UCC, Asheville, NC.

West Germany

Edwin G. and Wilma Kloppe, to serve in Essen, as Ed works at the University Clinic as hospital chaplain. Associates, 1 year. Home church: Trinity UCC, Austin, TX.

REAPPOINTMENTS

Honduras

Mary Beth Shanks, to continue working at the Pinalejo Clinic of the Association of Evangelical Institutions in Pinalejo. Volunteer, 3 months. Home church: Park Hill Congregational UCC, Denver, CO.

Indonesia

Tjaard G. and Anne S. Hommes, to continue with the Higher Seminary (Duta Wacana) in Yogyakarta, he serving as Professor of Pastoral Theology and she as teacher of Sociology and English; he also to serve as Director of the Institute of Advanced Pastoral Studies of the South East Asia Graduate School of Theology. Team Appointment, 4 years. Home churches: St. Peter's UCC, South Bend, IN, and Sweden Community Church (UCC), Sweden, ME.

Japan

Linda A. Gosselin Yamamoto, to begin a second term, following a home assignment of two months, as teacher of English with the High School Division of Kobe College in Nishinomiya, Japan. Individual Appointment, 3 years. Home church: Rollstone Congregational Church, Fitchburg, MA.

Robert E. Sears, to continue teaching English at Nagoya Gakuin Boys' School in Nagoya. Associate, 2 years. Home church: Wollaston Congregational Church, Quincy, MA.

Lebanon

Verne H. and Alice L. Fletcher, to serve in Lebanon, he as President of Hagazian College, Beirut. Associates, 2 years. The appointment continues a Board relationship begun with the Fletchers' team appointment in 1960.

Micronesia

Yoshiharu and Kazuko Arakawa, to commence a third term serving as missionaries

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CHRONICLE
Continued from page 13

from Japan (Kyodan) in Ponape. International Associates, 3 years. Home church: United Church of Christ in Japan.

Turkey

Douglas H. Wallace, to serve a second term, at the request of the Near East Mission, with the Uskudar American Academy for Girls. Individual Appointment, 3 years. Home church: UCC, Martinez, CA.

HOME ASSIGNMENT

Alan A. and Mary S. Bartholomew (Turkey), 1 year beginning July 1, 1983.

William A. and Anna G. Edmonds (Turkey), 9 months beginning September 16, 1983.

Padmasani J. Gallup (India), 6 months beginning June 1, 1983.

Robert B. and Nelda R. Thelin (Zambia), 12 months beginning June 1, 1983.

Linda G. Yamamoto (Japan), 2 months beginning July 1, 1983.

COMPLETION OF TERM

Bradford S. and Jean B. Abernethy, Japan & Thailand, 1982-1983.

Christobella Nihala Bagh, International, 1982-1983.

Kenneth E. and Ruth L. Bishop, Great Britain, 1982-1983.

David L. and Linda A. Buckle, Turkey, 1980-1983.

Claus Cadorette, Turkey, 1981-1983.

Sally Carson, Turkey, 1980-1983.

Richard L. and Elaine M. Christensen, Botswana, 1980-1983.

David and Sheila Doss, Ghana, 1982-1983.

Mary Elias, International, 1982-1983.

Louise R. Fricke, Turkey, 1980-1983.

Patricia and Eric Gass, India, 1958-1983.

Jeanette A. Good, Brazil, 1982-1983.

Ann E. Gordon, Honduras, 1981-1983.

Ruth Hofsteter, India, 1945-1983.

Purificacion R. Ignacio, International, 1982-1983.

Bob and Priscilla H. King, India, 1975-1983.

Victoria E. Kohlstadt, Thailand, 1982-1983.

Eric Larson, Turkey, 1981-1983.

Charles R. and Joy S. Lord, Tanzania, 1975-1983.

David Mallory, Turkey, 1981-1983.

Helen Meisner, Sri Lanka, 1978-1983.

Carol E. Magoon, Nicaragua, 1983.

Susan Mkwakwami, International, 1982-1983.

Edelmira I. Navarro, International, 1982-1983.

Ernest J. and Elnora J. Nebola, Turkey, 1981-1983.

William K. and Maxine M. Norton, Australia & United Kingdom, 1974-1983.

Ennah M. Nsofu, International, 1982-1983.

Robert and Kay Olson, Honduras, 1980-1983.

Mari B. Rasmussen, Turkey, 1981-1983.

William R. and Margaret M. Reitmeier, Mexico, 1982-1983.

Dalton and Herta Said, International, 1982-1983.

Ellen A. P. Segbefia, International, 1982-1983.

Frederick D. and Mary Alice Shepard, Syria, Turkey, and Cyprus, 1954-1983.

Carl T. Smith, Hong Kong, 1977-1983.

Janet A. D. Tamburello, Turkey, 1983.

Frances H. Warren, Japan, 1980-1983.

Richard W. and Dorothy W. Wilcox, Switzerland, 1980-1983.

Susan K. Winter, Togo, 1979-1983.

Cynthia A. Witman, Liberia, 1981-1983.

RETURN TO FIELD

Anthony A. and Aiko Y. Carter, Japan.

William Cundiff, Japan.

Armin and Evelyn Kroehler, Japan.

Alden and Derrith L. Matthews, Japan.

John M. Rasche, Japan.

Mark C. and Virginia H. Thelin, Taiwan.

Linda G. Yamamoto, Japan.

LEAVE OF ABSENCE

Thomas N. Thomas and Katherine E. Brea ley (Zambia), for personal reasons begi ning September 1, 1983.

Kathleen S. O'Dea (Lebanon), for person reasons beginning July 1, 1983.

LOSSES IN THE BOARD FAMILY

Alford Carleton (see article on Page 1)

Peter G. Gowing (see article on Page 3)

Sherry A. Lowe, missionary in Turke (1981-1983), died in Alliance, Ohio, o September 18, 1983, at the age of 47.

Ms. Lowe, principal-elect of the Uskuda School in Istanbul, had returned to the U.S in the spring of 1983 for treatment of lun cancer. Her death was a release fro weeks of suffering, and it occurred at hom with her family and friends about her. In he brief time in Turkey Ms. Lowe came to b loved by Turkish friends, students, and mis sion colleagues alike. She had a warm an open personality and was graced with delightful sense of humor. A measure of th respect accorded her was her election a principal of the school after only one and half years in Turkey.

Ms. Lowe is survived by two sons and daughter, by her parents and two sisters.

Lorrin A. Shepard, missionary in Turke (1919-1925, 1927-1957), died in Haverhil Massachusetts on July 16, 1983, at the ag of 93.

Dr. Shepard carried on his family's lov for and deep commitment to the people Turkey. He attended Yale and the Colleg of Physicians and Surgeons of Columbi University and in 1919 departed for Aintal Turkey, to continue the work of his fathe who had died of typhus there in 1915. Th Turkish Government, though, permitted D Shepard only to oversee Azariah Smit Hospital in Aintab, but not to practice as physician and surgeon. He returned to th United States in 1925 for one year as res dent surgeon at Bellevue Hospital, Ne York, and was elected a Fellow of the Amer can College of Surgeons.

In 1927 he returned to Turkey to serve American Hospital in Istanbul, which ha been founded in 1920 by Admiral Bristol the U.S. Navy. Dr. Shepard served for 3 years (until 1957) at the hospital, which 1945 was renamed The Admiral Brist Hospital. He and his wife Virginia wer

ich beloved by the many people whose es they touched. When they departed m Turkey, their official farewell included tribute from the governor and other tables. Dr. Shepard maintained his interst in Turkey by participating in the Board Trustees of Admiral Bristol Hospital.

Dr. Shepard is survived by his wife nion Mission Nursing Home, 150 Water eet, Haverhill, MA 01830) and five ildren: Mrs. Alice Cary (Amherst House, shisha University, Kyoto, 602 Japan); . Robert Shepard (RFD 4, Georgetown, A 01833); Dr. Frederick Shepard (144 ncock Street, Auburndale, MA 02165); Barclay Shepard (11506 Yates Street, ver Spring, MD 20902); and Mrs. R.P. ly (3951 Oakmore Road, Oakland, CA 502).

orge R. Snyder, missionary in China and ana (1919-1951, 1952-1961), died in ncaster, Pennsylvania on June 5, 1983, the age of 87.

n 1919 Dr. Snyder was appointed for angelistic work in Yuanling District of nan Province in China. He met Grace lborn while out in the field (she was apnted in 1920 and assigned to educational rk) and in 1922 they were married. The nders were given many additional assignnts in China through the years. From 40 to 1948 he served as secretary-asurer for the International Relief and Inational Red Cross in Hunan Province.

n 1951 the Snyders were forced to leave na and in 1952 were assigned to the minary of the Evangelical Presbyterian urch at Peki in Ghana. Dr. Snyder served principal, taught several courses each r, and was treasurer of the missionary ff.

Since retirement in December, 1961, Dr. der spent four consecutive summers asing in the Church program at utauqua, New York. During the winter nths he either carried through deputation signments in connection with the mission gram of the UCBWM or served local gregations.

r. Snyder is survived by two sisters and ece, his wife having died in 1972.

h H. Wiley, missionary in Turkey 23-1934, 1947-1963), died in remont, California, on September 16, 3, at the age of 92.

Irs. Wiley had been a short-term misary under the Presbyterian Board, n she married Walter Wiley in 1923. reafter she served with her husband in nbul, Merzifoun, Aintab, Marash, and rbakir. They raised a family of two ghters and one son. Since 1964 she has n a resident of Pilgrim Place in remont, California, and entered the lth Care Facility in 1982. She died in her p after a short illness.

Irs. Wiley is survived by her three dren.

GIFTS RECEIVED IN MEMORY OF

Ms. E. Marie Crosby
Mr. & Mrs. David Jamieson
Mrs. Marian I. Waln

Mr. Lawrence Davenport
Dr. & Mrs. Eugene Mirrer

Rev. M. P. Davis
Mrs. M. P. Davis

Dr. and Mrs. Leslie Dunstan
Mr. & Mrs. Paul S. Minear

Mrs. Marguerite Faust
Mr. John H. Faust

Dr. Peter Gowing
Mr. & Mrs. Frederic Appleton
Mrs. Marcella Z. Begovic
Rev. & Mrs. E. C. Blake
Mr. & Mrs. George C. Clay
Ms. Dorothy D. Duncan
Ms. Fern M. Ebertz
Mr. & Mrs. Walter R. Fee
Mr. & Mrs. Theodore A. Fichtel
Ms. Mildred P. Fitts
Mr. & Mrs. Hans W. Florin
Mr. & Mrs. Kenneth E. Fortune
Dr. Howard T. Fry
Mr. & Mrs. James D. Gowing
Dr. Jean Gowing
Mr. & Mrs. Carl A. Hansen
Mr. & Mrs. John W. Hodgson
Mr. & Mrs. Robert C. Kaeser
Kaminshi Family
(received from Mr. & Mrs. Tomlin)
Mr. & Mrs. George F. La Motte
Mrs. Margaret B. Leavitt
Mr. & Mrs. W. S. Leckenby
Mr. & Mrs. Robert L. McGeehan
Dr. Melvin Mednick
Rev. Ms. Beverly Milton
Ms. Priscilla Montgomery
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Mrs. Harold J. Phillips
Dr. Barbara Pillsbury
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First United Church of Christ
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Rev. Roger E. Manners

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Ms. Isabel Hemingway

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Mrs. Marian I. Waln

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United Church Board
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Continued from Page 1

eloquent exponent of God's plan for one church, renewed for mission to participate in uniting all peoples in Christ."

Ecumenical enterprises were fundamental to Dr. Carleton's executive leadership. He established a working relationship with the United Christian Missionary Society of the Christian Church (Disciples of Christ) that led to joint administration of the work of the two boards in India and Latin America, and he also set up a close liaison with the United Presbyterian Church's missionary program in Europe. He was one of the founders of both the Theological Education Fund, which aided seminaries in the Third World, and the worldwide Christian Literature Fund.

Dr. Carleton was a member of the influential Executive Committee of the Central Committee of the World Council of Churches and chair of its Committee on Religious Liberty. He was also a vice-president of the National Council of Churches, chair of its Division of Overseas Ministries, and vice-president of the United Board for Christian Education in Asia.

"Alford Carleton combined a deep attachment to the missionary tradition with a zest for innovation and great skill in practical affairs," commented the Rev. Dr. David M. Stowe, Dr. Carleton's successor as UCBWM Executive Vice President. "If he had to make a decision between a more conservative and a more risky option, he always took the risk. Yet his theology was essentially a simple one, of personal devotion to Jesus and deep sympathy with all who worshipped God in the spirit of Jesus, whether they were formally Christian or not."

Praising Dr. Carleton as "a founder of the United Church of Christ" and for his ability to lead the UCBWM "with zeal that enlivened that historical missionary enterprise," the Rev. Dr. Avery D. Post, UCC president, described him as "a man of great vision and ecumenical breadth, respected throughout the world."

Dr. Carleton was a graduate of Oberlin College and of Hartford Theological Seminary. He was ordained to the Christian ministry in 1930.

A keen student of international affairs and close observer of the social, economic, and political life of the Middle East, he quickly became a recognized authority on that troubled area.

In 1947 Dr. Carleton was awarded a British decoration, the King's Medal, "for service in the cause of freedom." He served as consultant to the Ford Foundation's Near East program during his last years of service overseas.

He was a past president and chair of the American Friends of the Middle East Educational Services, an organization devoted to the promotion of better understanding between the United States and countries in that area.

In 1971, shortly after his retirement, Dr. Carleton spoke to the UCC General Synod of his firm conviction, growing out of his experiences in many lands and over many years, that "there is but one God, the Lord of all creation and the Father of all men."

"By the different ways in which men conceive of God and worship him—with different creeds and rites and forms o obedience—we seem to say that there are many Gods," Dr. Carleton told the Synod. "But that is not so. The differences are ours, not his! Some perceptions of him are more adequate than others, but in ou many ways, men worship but one God."

Dr. Carleton was the recipient of honorary degrees awarded by Williams College Chicago Theological Seminary, Emerson College in Boston, and Heidelberg College in Tiffin, Ohio. He also served as a trustee of Emerson College; Hartford Seminary Foundation; American University o Beirut, in Lebanon; Pierce College, i Athens, Greece; and Andover Newton Theological School.

Memorial services for Dr. Carleton were held in First United Church o Christ, Columbus, Ohio, on August 26, i New York at the UCBWM offices o September 19, and at the time of burial i Newton Cemetery, Newton, Massachusetts, on August 29.

Dr. Carleton is survived by his wife, th former Mary Cashmore, of Burlington Vermont, three daughters (Murie Siddall, Pickerington, Ohio; Anne Wright North Carolina; and Caroline Burgoon Grenada Hills, California), and 1 grandchildren.

Memorial gifts in honor of Dr. Carleto may be sent to UCBWM for the Alfor Carleton Leadership XXI Program, a fun which was established in his name at th time of his retirement for the education o Christian leaders for the 21st century These leaders will continue the Christia ministry so notably personified by D Carleton.